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The Western Conference Unitarian

MAY, 1912

IN THE past, the church has been regarded as a more or less passive witness of salvation; in the future it will be regarded as an active agent of salvation. In the past it has been the body of those who have been saved from the evils of the world; in the future it will be the body of those who are saviours of the world from the evils which assail it. . . . I see already the coming of a day when men will come to the church not for what they can receive, but for what they can give; not to be entertained or instructed or uplifted, but to be equipped in the whole armour of God, that they may again venture forth to die for the redemption of mankind; not to flee from the world, but to prepare themselves to enter into the world to serve as good soldiers of the Lord. Not the company of the saints, not the assembly of the converted, not "the congregation of the righteous," not a club of people who like to be together and worship together and pray together, but a great host of servants of the common good, of saviours of humanity, of fighters of the good fight for justice, righteousness, and peace—this is the new church of the new age!

John Haynes Holmes.

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 105 South Dearborn St. - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd. N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D., Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Mount Pleasant, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. Van Sluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Mount Pleasant, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, Mount Pleasant, Mich.

INDIANA.

INDIANAPOLIS—Al Souls Unitarian Church, Alabama St. near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbott Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard Mac Queary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D., 422 Lake St., Oak Park.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

(Continued on third page of cover.)

The Western Conference Unitarian

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50c a Year **5c a Copy**

The program of the Annual Meeting of the Western Unitarian Conference appears in this issue of our paper. Particular attention is called to the "Invitation" and "General Information" sections. Delay in sending acceptances of the invitation makes many anxious moments and much extra work for the Entertainment Committee.

The destruction of the *Titanic* with its appalling loss of human lives was not a "stroke" of Divine Providence, but a natural result of human improvidence. The much reviled management of the White Star Line is not alone to blame, though its share of the responsibility is a heavy one. The public, ready to take chances, demanding speed and luxury and willing to pay for these rather than for safety is not in a position to cast any stones or to indulge in bitter recriminations. The one stirring feature of the whole sad affair was the quiet dignity and courage with which most of the passengers met the difficult situation. Hundreds of men went to their sudden death brave and unafraid, helping us to a little stronger faith in human nature. "Needlessly sacrificed" we have to say of those who perished, but not "in vain" did they die, for in the face of disaster and death they were *men*.

The brief public notices concerning Prof. Doan's resignation of the chair of Theology at our Meadville School suggested the possibility of a real infringement of the liberty of teaching for which our conference has always stood. The report of the committee, consisting of Messrs. Boynton, Mason and Simons, appointed to investigate the questions at issue, is reassuring. Until we are more fully informed we must accept their finding that "there is no such invasion of Dr. Doan's freedom as would justify his voluntary retirement from his chair." The committee further "affectionately urges Dr. Doan to withdraw his contemplated resignation."

Some of our readers will remember Laurence C. Jones, a young colored man, who spoke at two of our State Conferences last fall. The latter part of March your secretary visited the school which Mr. Jones has established near Braxton, Miss. He was much impressed by the work being done, by the personnel of the teaching force and by the friendly and appreciative attitude of the white people of the neighborhood. At present The Piney Woods Country Life School is repeating the early history of Tuskegee. The difference is that Mr. Jones was not specifically trained for this work, but chose it after graduating from the Iowa State University. Ought we not to back this constructive work, the antecedents of which lie in our territory? That dollars are made to do full service at this school and that results give full value for all expenditures, your representative bears willing witness.

Sixtieth Annual Meeting
OF THE
Western Unitarian Conference

To be held with Unity Church, Chicago, on Barry Avenue May 13th, 14th, 15th and 16th, 1912.

MONDAY, MAY 13th.

4:00 p. m. Meeting of Board of Directors at Conference Headquarters, 105 South Dearborn Street.

8:00 p. m. Conference Sermon, Rev. Minot O. Simons, Cleveland.

TUESDAY, MAY 14th.

10:00 a. m. Meeting of Missionary Council in Minister's Study.

ALLIANCE DAY.

10:00 a. m. Alliance Conference, Mrs. W. J. Jarvis, Director for Illinois, presiding.
Topic, "Our Missionary Work in the South." Mrs. A. A. Peterson of Boston will give the address, illustrated with lantern slides.
Mrs. Hiram A. Marks, Director for Michigan, will open the discussion.

1:00 p. m. Alliance Luncheon, Mrs. Ethan Allen Gray, Chicago, presiding.
Greeting from Visitors.

2:30 p. m. Program Meeting, Mrs. Emma N. Delano, Chicago, presiding.
Opening Hymn.
Invocation, Rev. George A. Thayer, D. D., Cincinnati.
Address of Welcome, Mrs. I. D. Sperling, Chicago.
Greetings of the National Alliance.
Address, "The Institution of the Church," Rev. M. Rowena Morse, Ph. D., Chicago.
Discussion.
Benediction.

6:00 p. m. Ministers' Lunch at the church.

8:00 p. m. Platform Meeting.
"Personality, the Goal of Evolution," Rev. George A. Dodson, Ph. D., St. Louis
"Morality and Religion," Rev. Frank A. Gilmore, Madison.

WEDNESDAY, MAY 15th.

10:00 a. m. Business Session.
Address of Welcome.
President's Address.
Written reports of State Secretaries (five minutes each).
Michigan—Rev. Burton A. Hills.
Illinois—Rev. Albert S. Vail.
Minnesota—Rev. George R. Gebauer.
Iowa—Rev. Eleanor E. Gordon.
Missouri Valley—Rev. J. H. Jones.
Report of Treasurer—Mr. J. W. Hosmer.
Report of Secretary—Rev. Ernest C. Smith.
Our College Town Churches, Rev. Henry Wilder Foote, Secretary Educational Department, A. U. A.
A Mission Field, Rev. Burton A. Hills, Mt. Pleasant, Mich.

1:00 p. m. Luncheon in church dining room.

2:30 p. m. "Religious Education."
(1) For Children, Rev. Henry D. Cope, Secretary National Religious Education Association.
(2) For Adolescents, Rev. Henry H. Burch, Humboldt.
(3) For Mature Minds, Rev. Everett D. Martin, Des Moines.
Discussion.
Vesper Service, conducted by Rev. James Vila Blake, Evanston.

8:00 p. m. Platform Meeting.
"Character versus Dogma and Ecclesiasticism," Rev. E. Alfred Coil, Marietta.
"What the Past Thirty Years have done for Religion," Rev. George E. MacIlwain, Toledo.

THURSDAY, MAY 16th.

10:00 a. m. "The Duty of the Church in a Time of Social Awakening," Rev. Percy M. Dawson, Ann Arbor, representing the Unitarian League for Social Justice.
Rev. Robert E. Ramsey, Davenport.
Discussion.

12:00 m. Closing Business, Election of Officers.

6:30 p. m. Banquet at Hotel Sherman.
Toastmaster, Hon. Franklin S. Catlin.
Speakers:
Mrs. Tarkington Baker.
Rev. Horace Westwood.
Mrs. C. V. Mersereau.
Rev. Eugene R. Shippen.

INVITATION

Unity Church of Chicago invites the delegates to the Sixtieth annual meeting of the Western Unitarian Conference to be its guests during the Conference sessions. Acceptances of this invitation stating probable time of arrival and departure should be sent to Rev. Fred V. Hawley, 4232 North Hermitage Ave., Chicago, not later than May 7th, in order that a card may be sent announcing where each delegate will be entertained.

GENERAL INFORMATION

Unity Church is at 656 Barry Avenue, between North Clark Street and Evanston Avenue. Surface cars on both these thoroughfares pass Barry Avenue. Belmont Avenue station of the Northwestern Elevated Line is also within easy walking distance of the church. Members of the entertainment committee will be at the church Monday afternoon and during the sessions of the Conference.

The Alliance Luncheon to be served at the church on Tuesday is open to all members of the Conference, men as well as women. Tickets are fifty cents each. All desiring to attend should notify Mrs. Ethan Allan Gray, 2744 Pine Grove Avenue, Chicago, not later than May 10th.

The Luncheon at the church on Wednesday is given for the delegates by the ladies of Unity Church.

The tickets for the Ministers' Supper are fifty cents each. Notice of intention to attend should be sent Rev. Fred V. Hawley, 4232 N. Hermitage Ave., not later than May 10th.

The Banquet will be held at Hotel Sherman, City Hall Square. Tickets will be $1.50 and may be procured by mail from Miss Lina Scheible, 105 South Dearborn Street, Chicago and at the church during the Conference. Tickets however, must be procured by noon Wednesday, May 15th, and advance notice of desire to attend the banquet when accepting the hospitality offered by the church will be appreciated.

Why We Pray for the Kingdom to Come.

EVERETT DEAN MARTIN, DES MOINES, IA.

"Why do you not put into practice the things you profess? You say your ideals are the only realities; then why do you not stand by them? Why do you continually compromise them for the dross of this world?" I try to live up to my beliefs, but I cannot, wretched man that I am! There is a contradiction in my life. I am following two irreconcilable courses of conduct at the same time. The ethic governing my conduct in industrial matters is clear, self centered, efficient, practical, skeptical of all considerations except immediate results. Opposed to this is the feeling that I exist for some end greater than the achievements of my personal interests; there are sentiments of truthfulness, sympathy, and justice, which my course of practical conduct must frequently cut square across. These sentiments were once clearly and forcibly grasped and set forth, but today, they seem strangely antiquated, sentimental, hardly more than high sounding phrases; everywhere I see them fall limp and helpless before the onslaughts of the sturdier industrial maxims. Yet I must go on repeating them, for without the ideas which they inadequately set forth, my life is void of meaning.

If I were a pessimist I should simply say that I had discovered the paradox of existence itself; that upon coming to my spiritual maturity I had discovered the emptiness of things, and with the consequent disillusionment should seek peace from the irritation and worthless striving of things human in a negation of the will.

But I am not an ascetic; the will to live is strong in me. I cannot believe that this universe is only a colossal joke perpetrated upon beings too pitiably weak and trusting to rise up and laugh back at it. However, I do find the same conflict that is in myself also in the social arrangements about me. If one would attain success under these arrangements he must, as a young man in the service of a great corporation once said, "Chloroform your conscience." If one says, "I will value human life more highly than mere things and so will not resort to violence or kill or wound my fellows in defense of my possession of things—especially things I do not myself need," he will only be doing what his heart says is right, but he will soon find himself in an impossible situation; his conduct will be so completely at variance with the institutions and organized activities about him that a large part of his moral energy will be exhausted in resisting the counter tendencies of society.

We all believe in the Golden Rule. One sets out to live by its demands. He must then render strict justice to all and of course may not receive from others anything for no service rendered, nor take advantage of their need to live off them without labor. He necessarily gives to each all he creates by his own efforts. He must then pay each employee a wage equal to his net earning (even then he has not discharged all his obligation to his brother) there would be no profit left over after pay day, and the disciple of the golden rule would likely find himself bankrupt. But surely universal bankruptcy is not the end of all moral endeavor.

One has in some way acquired a title to land which he does not use for his own needs, and whose value to him consists not in its immediate use but in the opportunity which its ownership gives him to extract a portion from the products of others, who, being born into the world propertyless, are forced to labor on the surplus land of another to earn their daily bread. Knowing that the great majority of mankind, live all their lives without a recognized title to any rights on the surface of the earth, could our disciple of the Golden Rule permit himself to charge his fellows tribute for the right to live on this earth which the creator established to be the home of us all? And if an individual therefore should cease charging rent and surrender

his superfluous land, would he thereby escape the difficulty? Those Russian landlords who followed this course, seem to have raised up a host of problems each as perplexing and as full of compromise as the original land problem. Of course if the disciple of the Golden Rule were honest with himself, he could not take interest. He would necessarily agree with the Bible and the early Church in holding usury to be a sin against brotherhood. If he has money, what then shall he do with it? To throw it away, or hoard it, only takes it out of circulation, makes it scarcer and enables someone else to charge a higher rate. To give it away is only to transfer the tainted thing to another. To lend it without usury would only be to give some capitalist an unfair advantage over his competitors.

The moral problem of living is more complex than it was represented according to the individual ethics of the last century. This moral issue has widened until it has become the entire social problem of our twentieth century civilization. New relationships and methods and a new kind of training, made necessary by the development of industrial society, are producing a new kind of man to whom is set the task of outlining such approved courses of conduct as will enable us to master our mechanical civilization and not become its slaves. This new man is himself the revolution we hear so much about; and the social problem is not a mere economic question; it is a phase of this new man's assertion of the right of his soul to be. Wherever this man has had an opportunity to express himself, we see that in his eyes many of our old social arrangements stand condemned on moral ground, and to plead for their justification the outgrown ethics of the eighteenth century is to assume the attitude of those Roman Catholic theologians who are able to demonstrate conclusively the error of Evolution according to the philosophy of St. Thomas Aquinas.

Society is at war with its old preëmptions and in that conflict shall the present generation save its soul. To some persons this appears like casting moral responsibility off the individual and placing it upon the group. As a matter of fact it is not a lowering of individual moral responsibility, but a heightening of it; for the modern man begins to feel himself responsible not only for his own acts but in part responsible for those social arrangements which constitute their limitation. And this larger, new sense of moral responsibility is what we mean by the "awakening of the social conscience" about which we hear so much today.

Now that the social conscience is raising the moral issue of living in new terms we may meet that issue in several different ways. First we may systematically ignore it; screen it from our vision with conventional phrases, about "Beauty," "the Infinite," "the Simple Gospel," "Success," "Prosperity." But the problem will not solve itself while we are on our moral vacation.

We may name our evasion optimism and make a virtue of it, and even convince ourselves that we are living up to our ideals. We may assume a prudishness we call morality, adopt a spiritual anaesthetic and call it religion, a community of self interest and name it patriotism. We may give all this the approval of respectability, and succeed fairly well for a while,—provided we are only sufficiently lacking in sense of humor, and are careful not to go where we may be disturbed by naive persons who are so unconventional as to suggest that we are hypocrites.

Again we may actually try to solve this social problem as individuals, do as Tolstoi did, strip ourselves of all inherited or vested privilege, and become lowly with the lowest. It will be heroic, but will it accomplish the desired result? For a thousand years the noblest souls of Europe strove to redeem the world by thus denying it, only to find that they had made virtue of negation and inefficiency and made themselves an added burden for the rest of mankind to feed.

On the contrary we may take the other alternative and repudiate the moral ideal as a mark of sentimentalism and deca-

dence. About the "survival of the fittest" as the law of right, say with Nietzsche that life is essentially exploitation of the weak, that religion is a contrivance whereby the unfit may console themselves for their inefficiency, or survive in the slime of their weakness. Say "God is dead, Live the Superman." "Might alone is Right" and we shall be honest, we shall at least have seen the issue; but we shall, of course, become the deadliest enemies of all those values for which civilization has struggled hitherto. We shall strip life of its significance and lead the way back to the jungle.

There is a fifth attitude. We may see the issue, face the facts, admit we are unable to practice what we profess under present social arrangements; then make uncompromising war upon a social system which will not let us be our best and never cease until we have such social arrangements as will be conducive to the realization of our ideals. "Seek ye first the Kingdom of God." This is the very center and soul of the religion of the Bible. It was in the hope of the realization of this social ideal, the Kingdom on earth, that the religious enthusiasm of the Bible was generated. It has been so in every age where religion was genuine, and this is why we pray for the Kingdom to come. How else may we save our faith that this is a moral universe?

"Why the Spoilsman Damns the Referendum."

J. E. WILLIAMS, STREATOR, ILL.

Do you notice anything new and strange in politics this year?

Have you ever seen so many meetings?

Have you ever known so many mighty political moguls to beg for your favor?

Have you ever seen so many people interested in politics?

Not since the anti-slavery days have the people been so aroused, or has it been possible to get such attendance for political meetings.

What is the cause of this unusual interest?

Is it because political corruption has grown so rank that it has awakened the people? Or is it that the popular conscience has grown so sensitive that it takes less to awaken it? It may be a little of both, but, whether or not, it is certain that people are aroused as they have not been for fifty years—and the main source of the new interest is anti-graft. We are in the midst of a rebellion the magnitude of which we do not see because we are in the midst of it, but it is going to make deep and far-reaching changes in our political system. Not only may it overturn administrations, but it may rupture party organizations and entirely change the face of party politics.

I have called it a rebellion, but it may be a revolution—the biggest that has happened in this country since 1776. And the issues will be much the same. It will be for the overthrow of a mercenary tyrant, and against the principles of taxation without representation. The veil has been lifted from the face of the tyrant, and what they have seen has made the people mad. They have discovered that they have been cheated and fooled by a pretense of representative government, and they are enraged. What will they do? Wait and see.

What have they found out?

They have discovered that they have been ruled by the King of Spoils. Sometimes his name has been King Democrat, and sometimes he has been called King Republican, but whatever the name the game has been the same, and the people have got the worst of it.

How did the kings get their power?

They bought it. They got the honest people divided on some issue, then jumped in and bought enough votes to get control.

How did they buy this power?

By promising offices, or fat contracts, or a place on the pay-roll, or by exemption from prosecution for crime. If a saloonkeeper, he was bought by being allowed to keep open after hours, if a dive-keeper or gambler, he was promised immunity or that raids would be tipped off to him. If a dealer in coal, brick, concrete or any form of municipal supplies, he was bought with a rake-off on his contract. Sometimes they bought the votes direct at $5 a head under pretense of election work. Sometimes a man was bought by being given a job in a public service corporation, and his everlasting gratitude secured. And again the spoils king would send a man a sack of flour when he was hard up or a Christmas dinner to his family when out of work.

The invariable rule of the political grafter is: "Put your man under obligations to you, then make him pay in votes. Be a good fellow, do all the favors you can, buy your victim all the drinks he wants, get him into trouble and help him out, find out the shady spot in his life, get your hooks on him through his weakness, his vice, or his necessities, then make him think you are his best friend and cinch his vote."

Where does the money come from to pay for these favors?

They come out of the voter. For every dollar the spoilsman pays out in favors he gets ten out of his victim.

How does he do it?

He does it by selling him out after he is elected to office. He does it by jackpotting, by sand-bagging, by grafting. He holds up rich corporations, he sells franchises, he gets a rake-off on contracts. There are a hundred ways of plundering the public and he is wise to every one of them. And in the end the voter pays the bill.

But the voter has found him out. He is going to fire his king.

The tool with which he will do it is called the referendum.

Does the spoilsman like the referendum?

Does the devil like holy water?

One of our political kings, who is now on trial for his political life visited this part of his dominion this week and addressed a large audience of his erstwhile subjects for about two hours.

What did he say in those two hours?

He said: "Damn the referendum and recall."

The king denounced the referendum forty ways, from Maine to Oregon, from Washington to Lincoln, but he never once gave his real reason for opposing it. He never once said that he was "agin" it because it would put an end to the king business in politics, that it would kick Lorimerism off the royal throne and down the back stairs. He never claimed credit for being the cause of the referendum in Illinois, and if it had not been for him and his like the people would never have felt the need for it. They might have continued the reign of the bosses for many decades had they been content to graft moderately and observed the outward semblance of decency. But the revolution is now on, and not all the standpatters in America can stop it.

How Long Go Ye Halting?

MAXWELL SAVAGE, LOUISVILLE, KY.

The question "How long go ye halting between two opinions? If Jehovah be God follow Him, but if Baal follow him," needs to be squarely answered by a great mass of people in our country today. And one hope of our generation is that many, hitherto indifferent, are being forced to choose sides. Perhaps there is no more of this halting today than in former times, yet it is true that people of whom conditions do not demand self-renunciation for the sake of

freedom are apt to be careless of life's true values.

Certain times demand patience, others action, while in every generation there exist three types of people, that which always impatiently cuts a knot, that which wastes valuable time and energy fumbling with a knot, and that which unties a knot if it does not call for too much waste of time and energy but cuts when it has to. There are people who come under the heading either of Carlyle's "Everlasting Nay," of his "Centre of Indifference," or of his "Everlasting Yea." Those in the last category are the best and the indifferent folk are the worst because the latter are intangible enemies. They are the ones who keep alive what John Morley calls "The two great calumnies on humanity; namely, Superstition and Injustice."

Superstition, in "the good old days," killed the prophets and their followers. In these days when such killing is not allowed this dead hand of outworn belief makes cowards of good people and keeps them in unrealized slavery to the masters of a dead regime. Today it turns men into the likeness of the servant with one talent. They bury truth in the ground of non-appreciation, failing to see that if it is not to be lost it must be used and increased. To them truth is to be whispered in some by-way of life. They do not know it for the battle-cry it is in a war from which there is no discharge. The tamed superstition of these days emasculates men's wills until they come to look on freedom as freedom from conviction, as freedom from the duty of deciding what is true and what is false, persuading them that freedom is not the handmaid of that "stern daughter of the Voice of God." I know many today who, while possibly upholding the disarmed superstitions of religious thought, are constantly pouring the new wine of scientific thought into the old wine-skins of traditional sentiment and never even noticing the leaks. According to them a thing can be both false and true. One instant they talk of Evolution, the next of Genesis; one moment of primitive man, the next of the Fall of Man; one moment of Jesus as man, the next of him as God; one moment they refer to Salvation by Character, the next they beseech God "in Christ's name, Amen." Then they exonerate themselves from responsibility to think straight by saying, "Well, it doesn't make any difference what I believe as long as I behave myself." They fail to see that such talk is loose and superficial, for no man can evade the fact that as he thinks so he is. They forget or never knew that Jesus said that men should love God with *mind* as well as with heart and soul.

So, in these days when superstition cannot kill but can stunt men by requiring them to be outwardly its adherents, we see cowardice of heart and of intellect holding man in the Centre of Indifference. We see some ostensibly wearing the colors of both sides at the same time. We see thousands blind to the importance of convicted thought because they "don't want to be bothered." We see others who would be in the liberal camp but they fear the step will hurt an orthodox father or mother. That feeling is praiseworthy as a sentiment but it is nevertheless wrong.

I think I should have more respect for a son who stood conscientiously against me than if he, for my sake, should "go halting between two opinions." Jesus demanded that men should leave all and follow him. Truth makes the same requirement. But today, so cheaply is religious conviction held in some quarters, that we witness the unedifying spectacle of many people creeping under the fence in the twilight from one field of religious thought to another. We see many who, like Nicodemus, come to see Jesus after dark. But the day is soon coming when, by their own self-respect or by the enforcement of the rules of superstition, men will be driven to climb the fence in broad daylight and will not delay their visits till the protecting shades of night cover their movements.

Men are seeing that truth is what makes life valuable and that life's worst enemies are "those who take away the keys of knowledge and put truth in second place," who "make reason the

drudge of superstition or social usage."

Now turn and look at this other great calumny on humanity, that is, Injustice. It is kept alive by the complacent person, the man of small outlook, whose life is easy and who, in big ignorance, thinks he knows how society should progress. He is the sort who talks "Peace, peace" in the face of unjust conditions as long as his pocket or dinner or sleep is not disturbed. He "apologizes for beliefs which are not as true as they might be." He hopes the world will be better some day but "that will work itself out." To him the whole brand of human ills means nothing real. He is too comfortable to sense the woes of others or to be conscious of his own selfishness and so cannot be stirred by love of good and hate of evil.

The Everlasting Yea type of man leaves him one side and goes ahead trusting the thinking brain and the loving heart. He progressively thinks and works and ever more clearly sees Reason and Human Welfare, Truth and Justice to be identical of essence. In his strength he hates the "graceful regrets" of the complacent for he sees such regrets to be not only utterly useless but destructive of man's wills. Such a man knows that outworn systems of thought and unjust social conditions do not die unless they are killed. He knows that the people too often forget that God is, not was; too often are lulled asleep by tradition and habit, and that the few higher up who are benefited by having things as they are either will not or cannot recognize the need of change.

So he knows the men who have rased the false structures as well as the builders who are rearing new and better systems on the foundations of truth and justice laid bare by the destroyers.

Today, in the world of religion, that is the world of men's thoughts as to their relations to God and to their fellows, and in the world of action which is always the outcome of these thoughts, we find the "Nay" men, the reactionaries fighting the advance of reason and justice, we find the "Yea" men who do just the opposite and we find the indifferent, the complacent neither for or against reason or superstition, justice or injustice. These last are the worst enemies of progress because they are not even consistent opposers. They say "Oh! yes, I believe in liberal religious thought" and do not raise a finger to uphold it. A Father Vaughn who staunchly upholds the external authority of an infallible hierarchy which fights down the right of progressive thought in religion is far preferable to them. He is tangible.

These indifferent people say, "Oh! yes, I believe in honesty of government and equality of opportunity. Yes, there is much dishonesty and injustice that can be done away with," and then they don't bother to vote, to say nothing of being positive citizens. The man who deliberately, from selfish motives, "breathes endeavor and baffles reform" is preferable to them. He is tangible.

It is not definite opposition but indifference which binds onto humanity those burdens too grievous to be borne.

Church Going.

THORNTON A. MILLS, ROCKFORD, ILL.

"I go occasionally, but going regularly seems a bit ostentatious."

"The church is not progressive enough; it ministers to a temple in the skies instead of making this world a better place to live in."

"Sunday is the only day in the week that a majority of men can call their own and they feel the necessity of relaxation."

"The only time I have to get acquainted with my family, do a little reading, enjoy the trees, shrubs and birds."

"Men are seeking amusement, not instruction."

"Because the church is not interesting itself in the reconstruction of society or in the material and economic welfare of man."

These are a few out of many answers received by mail to my question: "Why are not more men in the churches?" The answer most frequent and most emphasized was the absolute need of rest, relaxation and recreation.

It is true that men need rest. Life during the six days is more intense and fatiguing than it ever was before. Business, social life, the care of families, and other absorbents of strength, thought and time brings us all to Sunday morning more tired in body, mind and spirits than our fathers and grandfathers were. Sunday breaks the weary round, relieves the enslaving monotony. Without it life would sink into hopeless drudgery and become immersed in feverish haste and sordid selfishness. People need a change.

The principal need is psychological more than physiological. The best rest comes not from stupid inactivity or indolent relaxation, but from illuminating, recreating change. What men need is Vision; the reviewing of life in the right perspective. The battery needs to be recharged; the hands of the clock need to be reset.

Ambition has claimed the whole of the man for six days; aspiration demands that one day at least be given to it.

The self of automatism, which obeys exterior commands and struggles like a slave to meet the bread and butter necessity, which is governed, dictated to and owned by standards, demands, exigencies and the general hypnotism of the men about you, this self has dominated through the week. Sunday belongs to yourself, your real self, to do as you please with it, to find out who you really are, who your families really are, how near your friends are, what your real enjoyments are, and what there is of deep pleasure in tasting of the things for which your nature craves. You have come to a physical, mental and spiritual oasis in the desert of life's hot grind and struggle. Happy the man who values his Sundays enough and aright.

If I had the time to find a place
And sit me down full face to face
With my better self that cannot show
In my daily life that rushes so:
It might be that I would see my soul
Was stumbling still toward the shining goal,
I might be nerved by the thought sublime
If I had the time.

If I had the time to let my heart
Speak out and take in my life a part,
To look about and to stretch a hand
To a comrade quartered in no-luck land;
Ah, God! If I might but just sit still
And hear the note of the whip-poor-will,
I think that my wish with God's would chime—
If I had the time.

If I had the time to learn from you
How much for comfort my word could do,
And I told you then of my sudden will
To kiss your feet when I did you ill;
If the tears aback of the coldness feigned
Could flow, and the wrong be quite explained—
Brothers, the souls of all would chime,
If we had time.

The best use of Sunday is to take the time for the real life, to take time to realize the hidden kinship, in every man, to something higher and nobler than dollars and dimes, bonds and shares, pound weights and pint measures, webs of cloth and reams of paper, bags of rice and boxes of tea, barrels of flour and wagons of coal, handbooks and ledgers; to take time to learn the secret of life; to take "time to be holy," which means to be whole; to take time to go into the secret place of our own hearts and find out what is needed.

We need these special days of self-examination and spiritual refreshment to bethink us and to derive order in our life from our soul. That should be the use of Sunday—to check this headlong racing and put us in possession of ourselves once more. This is what men need, and not the ordinary descending on Sunday into the cellars of our nature, a day to loaf, to sleep, to smoke, to stuff, to read cheap literature, to give free rein to the phlegmatic, indolent and unaspiring part of us.

It may be well for us to go, as is the boast of some, to nature's shrine of a Sunday, but some part of the day should be given, not to wandering to any outward shrine, but in bowing with open eyes and ears before the inner God in our nature, and in its supreme beauty, we shall know and appreciate better all that is to be seen in the outer universe. Before you talk too much of the beauties of nature, be sure that you have awakened in you the inner beauty of your own soul.

Most men need some sort of association to quicken the inner life, some sort of social contagion to keep alive the divine fire that alone makes life worth living. Association is the key to all progress. We unite to gratify our ambitions; why should we not be social in our aspirations? The church is only an association for mutual help in the deeper life, a union of aspiring souls. It is not the sermon or the form but it is the spirit with which you go to church that makes it of value or useless. The will to invoke and awaken the highest and truest and noblest self in you is efficacious at any time and when joined with the will of others who are like-minded it multiplies its power.

Much of the criticism of the churches is mere piffle. The hypocrites are not all in the churches, neither are all the sheep inside and the goats outside. There are some churches that are irreligious and some that are religious. This is true of individuals as well. Sometimes the churches are out of date, some are obsolete in their methods and these are sometimes good reasons for staying away. But the reason that many men do not attend church is because they are lazy or preoccupied with lesser things or too much given to self-indulgence— virtually the same reasons that they neglect for their own comfort and because of their inertia many other causes that make for the good of the greater number.

Where there is irreligion in the church it is only the natural reflecton of the irreligion of the man on the street who sneers at the church only to conceal his own unprogressive, anti-social, phlegmatic inaction and failure to support great issues.

Churches grow out of men. You can make the kind of a church that you desire. But without the giving of your best you will not receive the best. It is hard to do anything poorly, scantily, without will; anything thoroughly done is a delight. Whatever is worth doing, is worth doing well. You get out of the church, as out of anything else, just what you put in. It is so hard to go to church once in a while; it is easy to go regularly.

Book Reviews.

Present Philosophical Tendencies. By Ralph Barton Perry. Longmans, Green & Co., $2.60 net.

The hats from a new school of philosophy are in the ring. The representatives of this school, among whom might be mentioned Bertrand Russell in England and a number of men besides Ralph Barton Perry in America, uphold a philosophy which shall be more empirical and less romantic than idealism, less anthropomorphic than pragmatism, and shall escape the materialism of native naturalism. The wide scope of the present discussion of this tendency by Mr. Perry is indicated by its subtitle, "A Critical Survey of Naturalism, Idealism, Pragmatism, and Realism, together with a Synopsis of the Philosophy of William James." Mr. Perry's method is to survey critically the methods, aims, and claimed results of each of the above named main tendencies, developing his own realism polemically as he goes along, and then at the end, giving the realistic theories of mind, knowledge, and life constructively.

Of naturalism, Mr. Perry disposes with little difficulty but with much completeness, the theories of Pearson, Mach, and Poincaré coming in for criticism as well as the older and more naive ideas of Buechner, Haeckel, and Spencer. Against Idealism, he holds not only the absolutistic and intellectualistic presuppositions upon which it is built but its failure as a conveyor and ensurer of religious sanc-

tions: "Spirit so generalized as to coincide with the totality of things has lost its savor. Such an utter consummation of hope is possible only by the abandonment of those particular values for which hope was first entertained." Mr. Perry credits Idealism with "two substantial contributions to comtemporary thought, the proof of the fundamental validity of logic, and of the independent rights of moral science."

This sanction of logic leads us into the question of the theory of knowledge and particularly of intellectualism and conceptual knowledge. Here Mr. Perry sides with the realistic pragmatism of James in regarding the intellect as a finder of concepts and conceptual relations in a reality which includes more than those concepts—a perceptual reality. But he dissents vigorously from Bergson's idea that the intellect makes the complex forms under which we view things from what is merely a flux. "Reality," so Mr. Perry expresses it, "is not other than the conceptual order, but more than the conceptual order." As to the properties of the perceptual world which according to both Bergson and James, cannot be conceived, Mr. Perry labors dialectically to show that this view rests on a misapprehension of what concepts are and do.

Realism, then, eschewing alike the romanticism of idealism (Eucken's work is characterized by the author as belonging to a discipline which is inspiring and thrilling but which is not philosophy) and also the intuitionism and anthropomorphism of pragmatism, offers us what the author admits may be in some respects a philosophy of disillusion but of a very healthy and needed disillusion. But it is not total and value discarding disillusion that is here preached. Realism "recognizes the being of things that are wholly non-spiritual, of things that are only accidentally spiritual, and of things that, while they belong to the domain of spirit, nevertheless antagonize its needs and aspirations." But Mr. Perry hastens to point out that in a sense disillusionment may be a source of power. Life has only succeeded by learning the actual character of its environment, and the practical function of the intellect is not to read goodness into the facts "but to lay bare the facts in all their indifference and brutality; so that action may be contrived to fit them, to the end that goodness may prevail." And the author does see a gradual prevailing of goodness, a gradual widening of moral freedom, and so an ever widening ground for religion, whose validity he defends against the skepticism of his fellow realist Mr. Bertrand Russell. Therefore, he concludes: "There is nothing dispiriting in realism. It involves the acceptance of the given situation as it is, with no attempt to think or imagine it already good. But it involves no less the conception of the reality and the power of life. It is opposed equally to an idealistic anticipation of the victory of spirit, and to a naturalistic confession of the impotence of spirit. In this sense all bold and forward living is realistic. It involves a sense for things as they are, an ideal of things as they should be, and a determination that, through enlightened action, things shall in time, come to be what they should be."—*Llewellyn Jones.*

The Revolutionary Function of the Church. By John Haynes Holmes, N. Y., G. P. Putnam's Sons $1.50 net.

This able book is avowedly a campaign document. In the words of the preface, "It is an argument for the essential identification of religion and the social question; and it is a plea for the recognition of this identification upon the part of those who control the church."

The argument is able, the plea earnest and eloquent. Despite some inaccuracies of statement and some quite unwarranted inferences and implications which are made, the book commands respect and must be seriously reckoned with by those who hold other views and convictions than those set forth by Mr. Holmes. He faces the patent facts of social injustice, clearly sets forth the increasing power of social and industrial forces to make or mar the individual, demands a radical reconstruction of the present social and industrial system and calls upon the

leaders of the church to be the leaders also in this social reconstruction. "With a new theology which means thought, we must have a new religion which means life—a practical struggle for the establishment of justice, righteousness and peace in human society."

Our author holds that the salvation, or perfection of the individual has been and must be the aim of the church, but that, hitherto, the church's methods have been all wrong, because they have misconceived the nature of the individual, treating him as an isolated entity, in vacuo, rather than with a social background and social relations. One may be permitted to doubt whether this "isolation of the individual" has been as complete in the thought and practice of the church as he alleges. The doctrine of "federal headship," that "In Adam's fall we sinned all" does not strike one as extreme individualism, whatever else it may be. But our author's description of man in his social relations is clear and convincing.

Heredity and environment enter into and in large measure determine the lives of individuals. As communities grow larger and industry more complex the average man becomes more dependent upon external conditions and less dependent upon his own powers. In such a condition of affairs it is not enough to deal with this individual and that, we must change the environment, remove the paralyzing pressures, quicken once more the sense of power and responsibility which has been well nigh crushed out. Mr. Holmes points out that in dealing with disease, poverty and vice the experts no longer stop with the individual sufferer, but press on to deal with the causes and conditions which lie behind the individual case and threaten yet other individuals.

The church, he says, must learn the lesson here taught and deal directly with social conditions which hamper and drag down the souls of men. It must be not "a passive witness of salvation," but "an active agent of salvation," not "the body of those who have been saved from the evils of the world," but "the body of those who are saviors of the world from the evils which assail it." The church must not only quicken noble impulses in men, prepare them for high action; it must lead these quickened souls into action.

While severely criticising the churches, the author evidently believes in them and considers them the natural and proper leaders in the regeneration of society. While laying himself freely open in certain chapters to the charge of minimizing, if not of utterly denying, any individual personal responsibility and of magnifying and exaggerating the power of physical factors in the total experience of the individual, Mr. Holmes always holds the church and holds his readers responsible, always tacitly assumes that aroused and awakened men and women can change the environment which is moulding them, can create a new and better social and industrial order. Philosophically the book might be called determinist or fatalistic; homiletically it makes its appeal to our sense of power and our consciousness of responsibility for social conditions we permit to endure.

News from the Churches.

OHIO.

CLEVELAND.—First Unitarian Church, Reverend Minot O. Simons. Our annual meeting was held April 12th. Reports from all organizations were full and interesting. The Alliance reported receipts at the Annual Fair as $1,800, and an annual budget of over $3,000. The Church membership has increased by forty during the year. A number of others have identified themselves with our work. Six members have left the city, and five have died. The Social Service committee of the Men's Club has continued weekly readings to a class of blind men, and has formed the Samuel Gridley Howe Association for the purpose of printing literature for the Blind. This is a very beautiful and exceptional service. The Y. P. R. U. sent delegates to the Meadville District Conference at Erie on April 10th. There is a prospect of a Federa-

tion of Young People's Societies, in the Meadville District.

ILLINOIS.

CHICAGO.—First Swedish Unitarian Church, Reverend August Dellgren. During his labors as missionary to the Swedes of Chicago, Rev. August Dellgren has held several public debates on religious subjects in the Swedish language. On March 22nd at the Viking Temple in Chicago, he debated with Albert Dahlstrom, an Adventist preacher on "The Immortality of the Soul." Mr. Dahlstrom held that God will annihilate all unbelievers in Christian doctrines. Mr. Dellgren questioned whether the Bible to which his opponent had appealed taught such doctrine, but based his arguments for the immortality of all men upon considerations offered by philosophers and scientists. His opponent held that the doctrine of immortality was invented by heathen philosophers who were afraid to die. The audience was large and attentive, 431 persons having paid ten cents each for admission. Such debates clearly help to give our message a wider hearing.

QUINCY.—Second Congregational Church, Reverend C. F. Elliott. For some time it has been felt that a change of location was necessary. Offers for the church property for business purposes led up to its sale last week for the sum of $29,000. Mr. Elliott, our pastor, sent in his resignation a few weeks ago. He was urged to reconsider the matter, but persisted in his determination and the resignation was accepted to take effect July 1st, the date on which the purchasers will take possession of the property.

SHEFFIELD.—First Unitarian Church, Reverend C. A. Polson. During the past winter we have successfully launched two new movements in the church—a Junior Alliance and a Unity Study Club. Both are vigorous organizations, the last named numbering a dozen intellectual people who meet once a week. During March Thoreau was studied while April was devoted to the study of Carlyle, principally Sartor Resartus.

The minister has been invited to deliver the Baccalaureate sermon for this year's high school graduates, this being the third year in succession he has had that honor. He was forced to decline, however, on account of a proposed trip to Europe.

URBANA-CHAMPAIGN.—Rev. A. R. Vail. Within the last few weeks this church has completed the installation of a new Kilgen organ. It is proving a great delight to the congregation so beautiful are its tones and so splendidly does it strengthen the service of worship. The pulpit platform has all been remodeled and an organ chamber built, so as to receive the new organ without breaking the beauty of the auditorium. The little church is now far more attractive than ever before. The attendance at services is larger and the general vigor of the church organization greater this winter than this movement has yet known. The ever increasing number of students both at the morning service and the evening discussions of the Unity Club is one of the striking features of the year and an indication of the pressing need for liberal religion in our state universities.

MINNESOTA.

HANSKA.—Nora Free Christian Church, Rev. A. E. Norman. During the past winter our special task has been the finishing of the basement of our Liberal Union in the village. A three nights bazaar for this purpose was held late last fall. This proved to be interesting and reasonably profitable. Tastefully arranged Norwegian, New England and Japanese booths were among the chief attractions. A good program consisting of music, speeches and tableaus was given every evening. Scenes from Longfellow's Evangeline were given by some twenty-five persons. $150 was realized from the bazaar and a somewhat larger sum was raised in other ways. The labor was all donated. The permanent improvements amount to about $700. Several important special meetings have been held during the winter. Reverend Lewis G. Wilson, secretary of the A. U. A. and Reverend H. W. Foote of Boston both paid us visits. In March Ole Yergenson, the chairman of our church, gave a very able paper before the Women's Society on

"The Ways of Faith and the By-Ways of Superstition," while the minister had prepared a paper for the April meeting on "The Gospel of Jesus and its Relation to the Origin and Development of the Christian Mysteries." The League meetings seem to be about the only part of our regular church work that has not suffered from the severe weather and sometimes almost impassable roads of the past four months. Its meetings have been much larger than usual and have proved to be both uplifting and interesting. Late last fall some eighteen of our boys and girls organized themselves into a choir. They have been giving one evening to this work every week and are making progress. The effect is felt now in the singing at our services.

ST. PAUL.—Unity Church, Reverend John D. Reid. We had a beautiful Easter Service with the usual decorations of palms and lilies, special music and an inspiring sermon. A Junior Alliance, composed of the younger women, has just been formed. This organization works entirely for the church. New faces constantly appear at our services. An efficient Hospitality Committee welcomes these strangers and aids such as are so disposed to come into closer touch with our work.

IOWA.

HUMBOLDT.—Unity Church, Reverend H. H. Burch. We are closing a year of steady and in many ways, very satisfactory work. The regular services of the church and auxiliary societies have been sustained with a gradual increase and attendance. Mr. Burch's work in the pulpit has been based largely on the following subjects: "Dickens Among the Prophets," "The Lasting Elements of Lincoln's Statesmanship"; a series of sermons based on Spargo's "Bitter Cry of the Children," Galsworthy's Justice"; "Spiritual Messages from Browning's Pippa Passes", Thwing's "American Family"; "The Religious Philosophy of William James"; "Negative Eugenics" based on David Starr Jordan's "Heredity of Richard Roe" and Davenport's "Eugenics." His addresses on Eugenics were given by request before the students of Humboldt College.

Special addresses have been given as follows: "The Workmen's Compensation Act" by Judge D. F. Coyle of the Fourteenth Judicial District; Attorney G. S. Garfield, president of the Board of Education, recently gave an address on "The Father and Mother Question in Community Life"; Mr. A. D. Bicknell gave an address on his recent sojourn in Cuba.

Unity Club has spent the year in Ruskin study under the leadership of Mrs. H. H. Burch; and the World's Work section under the leadership of Mr. C. P. Clark.

The Y. P. A. U. is canceling the last payment of the $2,000 debt for church improvement.

The Sunday School has added an adult class in Social Christianity, using the Survey and other magazine articles, under the leadership of Mr. G. S. Garfield.

OKLAHOMA.

OKLAHOMA CITY.—A revival of the church at this point is probable. In February Reverend E. C. Smith, Secretary of the Western Unitarian Conference, spent a week in the city, giving three public addresses and calling upon individuals to secure pledges of financial support. Mr. Bennett of Lawrence, Kansas, and Mr. Badger of New York followed up the beginning thus made, with the result that we expect to resume regular services with a minister in charge next fall.

MEADVILLE CONFERENCE.

The Meadville Conference, which embraces churches both in the "Middle States" and "Western" districts, met at Erie, Pa., on April 9th and 10th. President Southworth spoke on "Some Signs of the Times in Religion" and was followed by Mr. Simons of Cleveland. The Conference sermon was preached by Reverend C. E. Snyder of Pittsburg. Reverend Horace Westwood of Youngstown spoke on "Making the Church Known," Reverend R. F. Tisher of Dunkirk, N. Y., addressed a meeting in the interests of the young people. The closing session was held in the auditorium of the Chamber of Commerce, with the following program:

"The Appeal of Unitarianism"—

(1) To the Disquieted, Rev. L. W. Mason, D. D., Pittsburg.

(2) To the Unchurched, Reverend E. A. Coil, Marietta, O.

(3) To Unitarians, Honoral Adelbert Moot, Buffalo, N. Y.

Associate Alliance.

The Chicago Associate Alliance met at the 3rd Unitarian Church, Thursday April 4th at 11 a. m., the President Mrs. Sperling in the chair.

The meeting was opened with a prayer led by the Reverend Mr. Gorton, which was followed by the singing of a hymn. The reports of the secretary and treasurer were then read and aproved. Mrs. H. W. Brough gave a report of the work of the Post Office Mission Committee and Mrs. August Dellgren, Chairman of the Swedish Post Office Mission Committee reported the work of that branch. Rev. S. G. Dunham of Unity Church, Oak Park, was the speaker for the day; his subject,—"The Contribution of Religion to the Well Being of the Child." Religion Mr. Dunham defined as man's seeking to come to an understanding of himself and his highest possible relations to the universe. As religion revealed to man the fact that he had a higher nature and that it has become possible for him to establish relationship with the forces working for good in the Universe, there was brought about a deepening and quickening power of personality which resulted in a great change in modern society. Religious education became the earnest and careful training of children for the realization of the greatest possibilities of each life and the cultivation in the child of the spirit that feels its kinship with all life. Children are universally optimistic. Religion gives added back-ground to their universal optimism, depriving it of its purposelessness and putting meaning and order into all. To preserve the faith of childhood through maturity is a splendid enlargement and advancement of life.

Religion answers to the spirit of youth. The speaker thought that there is not enough discussion of religious matters in the homes to meet the need of the constantly inquiring child mind eager for knowledge about such matters. There should be in every home a religious atmosphere, otherwise the child sustains a loss which can never be regained. The example, deeper than analysis, which forms a certain atmosphere around a life and the love born of a conscious spiritual companionship between the child and the grown person are the great factors in religious education. It is because children, follow and imitate, that the child feeling and seeing the outward movement of a soul that is moving, learns more of the larger spirit of religion than can be taught by a professed doctrine. When we live our love and brotherhood the children will see it and follow after and thus a growing religion will create in the child what it has earned for itself.

Luncheon was served at one o'clock to 59 members and friends.—CORNELIA DODD BROWN, Secretary.

The next meeting of the Chicago Associate Alliance will be held with Unity Church Hinsdale on Thursday, May 2nd, at 11 o'clock a. m. Reverend Eugene R. Shippen of Detroit will speak on "Religious Education—Some Ideals" and Miss Mary A. Fry will give a report of the Cheerful Letter Committee. Luncheon will be served by the ladies of Unity Church at one o'clock. Take C. B. & Q. train leaving Union station at 10:15 a. m.

The Board of Directors of the Western Unitarian Conference met at the Chicago Headquarters on Monday afternoon, March 18th, at 2:45 o'clock. Present Mrs. Delano and Messrs. Greenman, Hosmer, Pulsford and Smith. The records of the previous meeting were read and approved. The Program Committee submitted a Provisional Program for the Annual Meeting. After some suggestions the Program was adopted and the Committee empowered to make any necessary changes without further reference to the Board. Adjourned at 3:30 p. m. —ERNEST CHARLES SMITH, Secretary.

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRAIN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighteenth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish). Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of Service, 11 A. M. Rev. Walter F. Greenman 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Perry St., corner of 10th. Hour of service, 11 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DES MOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. H. H. Schumacher, 427 E. Market St.

KEOKUK—First Unitarian Society—Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M. Prof. J. W. Hudson.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hour of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service, 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors, 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church, Dale and Tejon Sts. Hour of service, 11 A. M. Rev. Thomas S. Robjent, 328 E. Uintah St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name —the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement.